2:Scott G-5 (1870's-1909)1910 AP1 Burma
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sailors; only where the tar thinks he will be saved from drowning, the Turanian expects to gain the patronage of any great person he may address.

The infant having survived and the mother recovered from her roasting, the next thing to be done is to name the child. This usually happens about a fortnight after the birth. A fortunate day and hour is sought out by some Brahmin astrologer, or a sayā of lesser note, if there is no such dignitary in the neighbourhood. A great feast, as elaborate as the wealth or the ambition and borrowing capacities of the parents admit, is prepared, and all the friends of the family and the neighbours are invited to come. The child's head is usually washed for the first time on this day. The ceremony is therefore called kin-bôn tat thi. A decoction of the pods and bark of the soap acacia (*Acacia rugata*) or kin-bôn is prepared, and with this the midwife washes the infant's head and the guests wash their hands. Most of them bring friendly contributions towards the feast, or perhaps a little money. The mother sits down in the centre of the circle with the infant in her arms, and near her is the father. The company sit gravely smoking and chewing betel for a time, and then some elder, or a near relation of the parents, seems struck with a name, and suggests it aloud. Everybody accepts it on the spot, and falls to discussing the aptness of the name and the accomplishments and virtues of people they have known with that appellation. This is, however, all a pre-arranged thing. The father and mother have settled beforehand what the child is to be called, and have apprised the lu-gyi selected what is to be the result of his cogitations. The midwife then gets a present according to the means of the family, having previously, after the seven days' roasting, received the regulation fee of one pyi, the sixteenth of a basket of husked rice, one mat, and a four anna bit. Then everybody adjourns to the feast, which, with the dessert of le'-pet, salted ginger cut into small strips, ground nuts, fried garlic, the invariable betel apparatus, cheroots, and what not, pass the time till nightfall, when, except in the case of poor people, there is always a pwè which carries on proceedings till the next morning.

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which every Burman has, and carefully consults, with the help of an astrologer, for the fixing of fortunate days and hours throughout his life. Sometimes the sadā is drawn up very shortly after birth, but ordinarily not till the child is five or six years old. Then an old Pônna, a Brahmin, or any ordinary astrologer is called in. He records on a doubled up strip of palm leaf the year, the month, the day and hour at which the child was born; the name given to it; the planet in the ascendant at the moment of birth and the house in which it was at the time. This is scratched neatly on the palm leaf in the usual way with a metal style. On the other side are a number of cabalistic squares and numbers from which the future calculations may be made. There are said to be eight gyo, or planets, and from these the days of the week are named, Wednesday having a second, Yahu, which rules from mid-day to midnight. Each of the planets has its own point of the compass as follows:—

N.

Yahu. 12 Symbol—Tuskless Elephant. Wednesday, 12 P.M. to 12 A.M. Unnamed.	Thauk-kya. 21 Symbol—Guinea-Pig. Friday. Venus.	Taninganwe. 6 Symbol—Kalohn. Sunday. The Sun.
Kyathabade. 19 Symbol—Rat. Thursday. Jupiter.		Taninla. 15 Symbol—Tiger. Monday. The Moon.
Sane. 10 Symbol—Nagah. Saturday. Saturn.	Boddahu. 17 Symbol—Tusked Elephant. Wednesday, 12 A.M. to 12 P.M. Mercury.	Ainga. Symbol—Lion. Tuesday. Mars.

W. E.

S.

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The stations, numbers, and symbols of the planets are recorded in a jingling rhyme, which is one of the first things boys learn in the monastic schools, *e.g.*—

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houses, for the niche shrines, if there are more than one at the pagoda, are always at the four cardinal points, and if there is only one, as is usual at small pagodas, it is to the East.

The sadā is carefully kept by the parents until the child is old enough to take care of it himself, and thenceforward it is guarded as the most valuable possession the person has. No matter how often the name is changed the new one is never put in the sadā, so that this certificate cannot be trusted to implicitly for a man's name. Some of them are very beautifully engraved and ornamented, but they are naturally not often to be seen. I only know of two in England at the present time (1881), one of which is my own and the other belonging to a travelling Burman. When a man dies, the sadā is either destroyed or preserved as a memento by the family. A great many sadās were found and carried off as curiosities during the Third Burmese War. There is one at Abbotsford.

A curious instance of the firm belief of the nation in the reasonableness of the conviction that the planet under which one is born influences the fates and actions of one's life, is the fact that royalty ordained that the coins and measures used by traders should bear the emblem of the monarch's birthday. Thus for example all the gold coins used in Upper Burma bazaars during the penultimate reign had the figure of a lion on them, Mindôn Min having been born on a Tuesday. The few remaining from previous reigns bearing other symbols were rigidly kept out of the sight of Burmese officials. The Convenor of the Fifth Great Synod, though probably the mildest and best sovereign Burma ever had, would certainly have stood no trifling in matters of this kind, which, if not amounting actually to a part of the religion, were at any rate very intimately connected with it. His son Thibaw Min, however, notoriously indifferent to religion, if a stronger word might not even be admissible, let the old weights remain in use, and probably called it the march of civilisation.

The naming and the construction of the sadā being finished, the principal events in the youthful Burman's life are over, and the children run about in as happy a state of nudity as the respectability of the family permits; and boys and girls steal grandmamma's cheroot, and potter about

2:Scott G-5 (1870's-1909)1910 APl Burma
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making mud pies according to cosmopolitan infantile habit, and not seldom getting up decorous and serious representations of the choral dances and dramatic performances they have seen. The spectacle of a little girl vigorously puffing a big green cheroot while she moulds a heap of mud into shapely form is only a little more startling to the white-faced foreigner than the declamatory passion of a five-year-old princeling. So it goes on till the eighth year is reached; then it is time to go to the monastic school.

On the following page is a copy of the sadā of Shin Thuza. The young lady, I regret to say, is dead. The publication of her horoscope cannot therefore enable malicious persons to work her any harm by means of spells. The side represented is the obverse. I have submitted the figures to two very distinguished wranglers, but they have been unable to detect any system in them.

On the reverse, surrounded by an ornamental border of numbers written in accordance with a rhyme, are recorded in mystic language the details. The young lady was born in the year 1220 B.E. (twenty-three years ago), in the astrological cycle 422, in the month of Ta-bodwè, on the ninth of the waxing moon, and the seventh day (Friday) of the week, in the evening, at thôn chetti gyaw, a little past the third hour, or more exactly, three nayi, two pads, and ten bizana. Then the precise position of the constellation in the heavens is noted. It is thirteen bǎwa (feet), five finger breadths, three mayaw (grains' length), one sessamum seed (nan), and eight hairs' breadths from the planet. Then it winds up to the effect that this is the horoscope of the maiden, whom, that she may be known by a pleasant name, her parents have called Shin Thuza. "May she live to be a hundred and twenty!" Alas! she did not.

At either side of these details are two identical magic squares, formed in accordance with the well-known Hindoo Law. Over one is written "The Buddha"; over the other "The Law"; beneath the former "Rangoon," and the latter "650." The two palm-leaves are tightly sewn together, and the writings and figures, done with a metal style on the dry leaf, are very neatly executed.

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14: Brant E-5 (1949-50) 1954 AP1 Burma
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Puberty and Adolescence. The Burmese view, in the village, is that one is an adult when one becomes physiologically mature. Upon reaching pubescence boys as well as girls are referred to by a term which means 'virgin.' The connotation is that the individual has now entered a period of life in which the dangers of temptation are especially great and in which correspondingly greater precautions are necessary. 881

A girl's first menstruation is believed to cleanse her system; frequently, such phenomena as eruption of the skin or sexually delinquent behavior preceding the first menstrual period are regarded as evidence that the 'blood is trying to flow.' Although the idea of uncleanliness is associated with menstruation, there is no segregation of the girl or any particular fear of contamination. So long as she conducts herself with propriety and modesty a girl is free to move in public at this time. 881 841

Ideally, the attainment of puberty is the time for the girl's ear-piercing ceremony, but in actual practice this often takes place as early as her seventh or eighth year — if it occurs at all. There is a tendency for this ceremony to be omitted in Tadagale. Since it is a feast occasion involving considerable expense to her family, the trend is towards holding a single ceremony, at which several girls who are related will have their ears pierced. The initiate is dressed for this occasion in the traditional garb of the Burmese Court, and also wears a spired-helmet type of head dress. The villagers gather at the family house for the event. An elderly woman rubs an anaesthetic plant substance on the girl's ear lobes and pierces them with gold pins. These pins are left in the ears, bent back. Later, if larger holes are desired, rolled leaves may be inserted. The family presents gifts to the assembled guests; often these are conventionalized tokens, such as inscribed cigars or fans. 852 ●

On the same occasion boys of approximately the same age may be initiated into the Buddhist monkhood. 881 792

Boys' Initiation. For Burmese boys one of the most important events is initiation as a novice into the Buddhist monkhood. The traditional rite of shinbyu continues to be an important part of Burmese culture, in the urban as well as the rural setting. In the towns and cities, of course, it has been affected by the greater contact with western culture; the procession, for example, is likely to take place in automobiles rather than on horseback and on foot. Nevertheless, city-bred as well as rural Burmese feel it is very important for social as well as religious reasons that their sons be initiated; and everywhere the shinbyu involves large expenditures if not great sacrifices, requires the services of many people for its planning and carrying out, and is the occasion par excellence for joyous celebration as well as religious solemnity. 369 177

No two shinbyu ceremonies are the same in detail. The circumstances of the sponsoring families, the physical setting, the idiosyncrasies of individual monks all make for variation. Here we shall indicate the main features of the initiation ceremony as observed in Tadagale. 881 792

The ceremony proper is held on the open-sided ground floor of a wooden building, in the upper portion of which the monks and their pupils live. On the south side of this room is a platform raised about three feet above the ground, on which the monks sit during the proceedings. The room is decorated with various hangings, tapestries, and net curtains; the floor is covered with mats and carpets. Four tables front the platform, on which are placed various

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

14. BURMAN MOTHER AND INFANT.

tempers Nature's discipline of knocks and bumps, as compared with the bare hard ground of the Indian hut. Nevertheless the young Burman's converse with his environment is unrestricted enough. By the time he is a year old he may be trusted to himself on a flimsy platform many feet off the ground or over the water. There are few things in the way of the child that it may not handle. The very cheroot its mother is smoking is a coveted plaything. The daily bath at the river-side or well has familiarised the child with another element. It may rush out into the first tropical shower and splash to its heart's content with its older playmates in the first tepid puddle. The Burman's regular exclamation of wonder or fear is "mother!"—*amè*.

When the child is a few months old, relatives and friends are assembled and entertained with tea and sweets to witness the ceremony of piercing the ears and giving a name. The Burmans have no patronymics. The name is chosen from a set of current euphemisms proper to the days of the week and their planets, according to the star presiding over the day of birth. The fancy of the parents and the prognostics of the soothsayer unite to decide the choice. Names are single or are compounded from two series (in Arakán from three). Common names, beginning with the "Sunday-son," are Ôn, Kyaw, San, Shwe, Po, Tha, Dun. Men's and women's names are taken from the same sets; only the courtesy-prefixes differ (p. 74). The needle-hole made in the lobe of the ear on the naming-day is expanded by means of plugs and rolls of bast. In the course of a few years the lobe takes a plug one-half to three-quarters

15. MUDLARKS.

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16. THE FIRST STEP.

of an inch thick. This custom is on the decline, and the ears of boys are not so generally pierced as they used to be. The *naddung* or women's ear-plug of gold is being replaced by the *nagát* with its slender stem (No. 241). With eldest-born girls the fête is frequently deferred until they are twelve or fourteen, and is then celebrated with all the more splendour (p. 14).

Burman children are not weaned until the second or third year. Nevertheless they begin to receive solid food as soon as they will take it. The illusion prevails that the earlier they do so the stronger they will be. It is a chief source of infant sickness and mortality, and of the smallness of the families reared. A curious feature of Burman sociality is the promiscuous suckling of infants in the circle of relatives and friends.

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17. THE WOODEN CRADLE (BAUNGBAN).

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Children's heads are shaved in more or less fanciful ways up to the ages of ten or twelve, after which the hair is allowed to grow long.

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The road-fronts of the houses are always peopled with children. Children are equals and are free to roam through the neighbours' houses and plots, where they are kindly noticed. Adults take interest in their games, and make kites and reels, boats, carts and other simple toys for them.

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